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Core Themes  
& Topics of the  
Glorious Qur'an

SHAYTAN'S PLAN  
FOR MAN

Published By:



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HUMANITARIAN CENTRE  
GUIDANCE • UBUNTU • EMPOWERMENT

## Shaytan's Plan for Man

The word Shaytan is mentioned 88 times in the Qur'an and appears in 78 verses.

The Qur'an identifies Satan, known in Arabic as Shaytan or Iblees, from the species of the Jinn, created from 'smokeless fire'. Prior to his fall, he was known as Azazeel and enjoyed the company of the angels among whom he held a high rank due to his worship.

Making reference to Shaytan and his defiance Allah says,

*“And (remember) when We said to the angels, ‘prostrate before Adam,’ so they all did, except Iblees, who was one of the jinn, but he rebelled against the command of his Lord. Would you then take him and his descendants as patrons instead of Me, although they are your enemy? What an evil alternative for the wrongdoers (to choose).”*

*(Surah Al Kahf 55 – Verse 50)*

### Struggle Between Good and Evil

Shaytan is mentioned in the Qur'an to illustrate the ongoing struggle between good and evil, highlighting themes of temptation, disobedience, arrogance, and free will. His defiance of the command of Allah Ta'ala by refusal to bow to Adam ﷺ out of pride, led to his expulsion from divine mercy. Thereafter, he vowed to mislead humanity, except the sincere servants of Allah. The Qur'an uses this narrative as a warning against arrogance and rebellion and as a test for

believers. The Qur'an makes mention of Shaytan and his plans to trounce the servants of Allah through deceptive prompts and beguilement. The Qur'an sounds ample reminders to mankind that Shaytan is man's open declared enemy whose power lies only in persuasion, not compulsion.

Allah says, *"Shaytan threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins); whereas Allah promises you forgiveness from Himself and bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower."* (Surah Al Baqarah 2 – Verse 268)

### **Shaytan's Vow in the Qur'an**

Rejected in the divine court and expelled from his position in the heavens, Shaytan sought relief in Allah to give him time. Upon been given respite, Shaytan vowed to use this opportunity to mislead mankind and take them with him into the fire.

*"Surely We created you, then shaped you, then said to the angels, "Prostrate before Adam," so they all did but Iblees. He refused to prostrate with the others."*

(Allah) said, *"What prevented you from prostrating when I commanded you?"*  
(Shaytan) said, *"I am better than him. You created me from fire and created him from clay."*

Allah said, *"Then get down from Paradise! It is not for you to be arrogant here. So get out! You are truly one of the disgraced."*

He appealed, *"Then delay my end until the Day of their resurrection."*

Allah said, “*You are delayed (until the appointed Day.)*”

He said, “*For leaving me to stray I will lie in ambush for them on Your Straight Path. I will approach them from their front, their back, their right, their left, and then You will find most of them ungrateful.*”

*(Surah Al A'raaf – Verses 11 to 17)*

Notwithstanding the respite given to Shaytan and his belligerence Allah assures the believers who are sincere and steadfast that Shaytan will not have influence over them and declares his plot as weak.

*“Indeed, the plot of Satan has been ever weak.*

*(Surah An Nisa 4 – Verse 76)*

### **Shaytan has Limited Power**

The Qur'an makes it clear that Satan's power is limited. He has no authority over the true and sincere believers.

Shaytan does not have the power to force people to do evil but rather influences them through subtle methods:

- ◆ Whispering evil suggestions into people's hearts and minds.
- ◆ Making wrongful or evil deeds seem appealing and fair-seeming to people.
- ◆ Arousing desires and leading people to commit acts of immorality and sin.

- ♦ Sowing discord and enmity among people.

## Mischief and Refuge

Allah says, *“From the evil of the whisperer who withdraws”* (when Allah's name is pronounced) (Surah An Naas 114 – Verse 4 and 5)

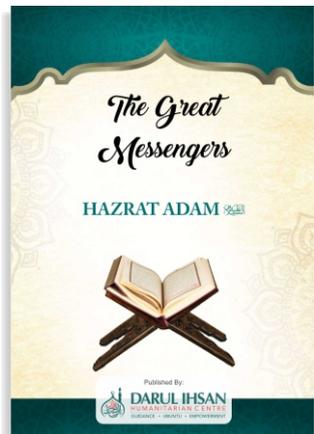
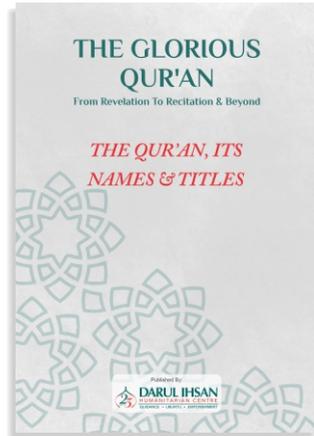
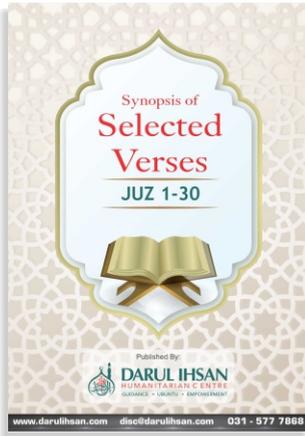
The most dangerous mischief against which man should seek Allah's refuge is that of Shaytan. He is dangerous because he always hides his real position and misleads in deceitful ways. Evil-inspirers are not only the known Shaytans, even among human beings there are certain Satan-like people who present themselves in artificial guises and, by means of deceitful words, influence others and put them on the path of misguidance. Seeking refuge in Allah from mischief is a two-sided action. On the one hand, it entails obtaining Allah's grace. On the other hand, its purpose is to awaken one's awareness of mischief so that one may become capable of countering it more consciously. *(ibn Kathir)*

On the Day of Judgment, Satan will disown his followers, telling them he only called them to evil and they chose to follow him, thus they should blame themselves, not him.

In summary, the figure of Shaytan serves as a major theme in the Qur'an to explain the origin of evil and the ongoing moral struggle within human beings, emphasising the importance of free will, personal responsibility, and the constant need to choose guidance over temptation.

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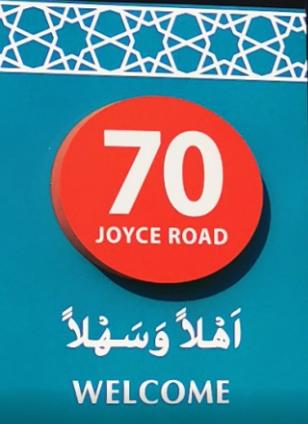
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## About Darul Ihsan

Darul Ihsan Humanitarian Centre provides education, guidance, social, empowerment and welfare services to the community. In providing this service, we adopt a holistic approach, that gives due importance to basic needs as well as human rights and dignity of those that we serve.

## Founding Philosophy

Darul Ihsan Humanitarian Centre is a multi-purpose, humanitarian-services providing organisation. 'Ihsan' means compassion towards mankind and to act with excellence. The Centre was established in the year 2000 with the primary objective of serving humanity and alleviating poverty and hardship locally and abroad. Since its inception, it has developed and established many humanitarian projects and provides a variety of free services to the community.

## Key Objectives

One of the key objectives of the Centre is to promote a better understanding of humanity and peace, thereby serving as a bridge-builder between faiths and communities. Through guidance, Ubuntu and empowerment, the organisation hopes to train and develop the youth to become torch bearers of hope, peace and compassion to humanity.

